

## MATRIARCHS, GODS AND EMPERORS

37

opinion of Wesendonk, Armazi was the Iranian name transposed to some old home-god of the Georgians. The worship of Armazi was closely connected with that of Kartlos, the hero-founder patriarch of the Kartlians. According to the *Life of St. Nino*, the image of the god Armazi—Ormuzd—in the city of Armazi was in the form of a man made of copper, wearing a gold cuirass, with a gold helmet and gold shoulder-pieces. He had one eye of onyx and one of beryl, and he held a sharp sword which shone and turned in his hand, foreboding death to whomsoever approached him. In this, the Georgian-Iranian Armazi corresponds to the Hittite Teshub, who sometimes carried a curved sword, and his worship may be connected with the sword-cult of the Scythians and Alans, and with the axe-cult the indications of which are found in the remains at Koban and Kazbek.

In association with Armazi were the gods Ga and Gatsi, whom the Annalists accept as the old native gods of the Georgians in contradistinction to Armazi, Zadeni and other gods of foreign origin.<sup>1</sup> Zadeni is a puzzling figure. He seems to have become eventually identical with the Iranian Mithra, but Tsereteli is inclined to see in him the Hittite god of vegetation, Sandon.<sup>2</sup>

An interesting problem of Georgian paleontology, which has its origin probably in matriarchal psychology, is the confusion between male and female. This is illustrated in the transposition of the primitive words for "father" and "mother" which have a common form in so many languages. *Mama* in Georgian means "father", *dida* "mother". As gender is not used in Georgia, it is only as a convention that a word is considered to be masculine and feminine. The sun is called in Georgian *mzē*, and it is an interesting fact that the Georgian considers the sun as female. The moon, *m'tvarē*, is male, and the name means probably "the ruler" (of the sky or night). Sandon, the old vegetation-god of the Hittites, may well be Zadeni, whose shrine by Mtskheta was held among the Iberians as only second in honour to that of Armazi, and who, in the time of Strabo, was the Moon-god worshipped by the Albanians, taking precedence even of the Sun-god.<sup>3</sup>

<sup>1</sup> Marr, *Bagi Yezicheskoi*, is inclined to attribute to Ga and Gatsi a Semitic origin, and finds a possible correspondence with the Palmyran god Kar'ē.

<sup>2</sup> For discussion, see Wesendonk, *Comastus*, I, 83.

<sup>3</sup> Strabo, XI, v, 1.

7: Columbia U. S-4, 5 1956 RHI Caucasias RHI  
Georgia RI I  
Mingrel, Laz, Swan

000 Georgian show a Mingrelian substrate.

Σ.  
G.  
197 Mingrelian has never been a literary language;  
in the schools, Georgian is the language  
of teaching so that in the last decades Mingre-  
lian has notably changed in favour of a closer  
resemblance to Georgian. Many of the modern  
Georgian authors are of Mingrelian origin.

Σ.  
G.  
101 c. The Laz live on the seacoast and  
in the valleys of the small rivers falling into  
the Black Sea between the towns of Khope and  
Atina. Only a very small part (730 persons  
according to the census of 1926) live in Soviet  
territory; the large majority live in Turkish  
territory (ca. 47,000 acc. to the Turkish  
census of 1945). All Laz speak Turkish in  
public and use their mother tongue only as a  
[191] home language. Laz is full of Turkish loan-  
words; even the name Lazi which the Laz use  
for themselves is borrowed from Turkish. The  
Georgians call them Ch'ani which corresponds  
to Tzanoi used by Procopius. Lazike was in  
Roman and Byzantine times the designation  
not only of modern Lazistan, but also of all  
Σ.  
G.  
[197] Western Georgia, having superseded the old  
Greek name of Colchis. The Laz language is  
in phonology almost identical with Mingrelian,  
but in grammar shows considerable peculiari-  
ties. It has never been written except for sci-  
entific recording.

d. The Svan (Svanetians) inhabit two  
valleys in the high mountain chains south of

000 spades. The chaff is used as cattle-feed.

C.  
G.  
245 In the plains, especially in Kakhetia,  
the production of wine plays an important  
part in the rural economy. Numerous sorts  
C of grapes are distinguished under locally  
Q  
[192] varying names; the word for "wine," ghvino,  
seems to be a loan-word from pre-literary  
Armenian. In Western Georgia the vines are  
allowed to climb on trees, mostly poplars and  
beeches; they grow half wild and untended and  
may reach an age of 50 years or more before  
they are rooted out and replaced by young  
plants. The vines yielding the renowned  
Kakhetian wines grow low, in carefully  
tended vineyards, most of which are artifi-  
C.  
G.  
273 cially irrigated. The grapes are gathered in  
September-October and poured into wine  
presses made of stone or wood (sac'nekheli),  
where the men tread them out by foot. The  
juice and skins are allowed to ferment to-  
C.  
G.  
[415] gether; in the West, in the pressing-trough  
itself, and in Kakhetia in large earthen jugs  
with a pointed bottom (ch'uri), which are  
sunk into the ground. These jugs are smeared  
with naphtha on the inside, which gives the  
wine a peculiar taste, similar to the Greek  
rezzinato. When the wine is ready, it is  
stored in similar jugs, up to eight feet high  
and five feet in diameter. For transportation  
the wine is scooped out and poured into cattle-  
or goat-skins also treated with naphtha.

C.  
G.  
245 Fruits (apricots, peaches, cherries,  
figs, walnuts, almonds, sweet chestnuts,